



L.J.C. et M.I.

Vol. XXV, No. 3

# INDIAN RECORD

Publication for the Indians of Canada

Single Copies 10 cents

WINNIPEG, CANADA

MAY-JUNE 1962

## Judge Assists Students

(Oblate News)

Hon. Mr Justice J. M. Coady, retired senior member of the Supreme Court of British Columbia, has put his time, talents and a life-time of legal experience at the disposal of a group of Indian higher-education students in Vancouver.

Guest speaker at the May 1 meeting of the Catholic Indian Study and Leadership Club, Justice Coady gave an explanation of the Indian Act, and a definitive interpretation of those sections of the Act which had 'stumped' members during their study of it throughout their 1961-

62 meetings. He also offered his help at future meetings in order to assist members in further study of the legal aspects of Indian matters.

### Higher Education

At the outset of his talk, Mr. Justice Coady warmly congratulated members on their perseverance in the field of higher education. "Let me say how pleased I am that an increasing number of Indian boys and girls are going on to High School, to Vocational School and to the University," he continued.

"This is most encouraging. Let me assure you that I speak with some personal knowledge; there has been a great change in the public attitude towards the In-

(Turn to Page 5)

## Inter-Racial Marriages Urged

PORT ARTHUR, Ont. — Inter-marriage and integration are the quickest, most effective ways of lowering the racial barriers that have stood between Whites and Indians, Chief Elliott Moses of the Six Nations band of Brantford, Ont., told delegates to the Ontario Recreation Association conference here recently.

"When an Indian girl marries a white man they break down barriers that have been there for generations," he said. "There isn't anything I know of that will better destroy racial feeling than that sort of thing."

### Basically Simple

Indian life on the reservation is basically simple, the chief said, and when they venture into urban centres they often "fall in with the wrong type of persons."

He said he found it "very disturbing to find the Indian had become a problem to citizens socially."

Chief Moses also pointed to the growing gap between the living standards of Whites and Indians and urged that the time to break down racial barriers was when people were young and hadn't yet formed intolerant ideas.

He said the Indians of southeastern Ontario have progressed far beyond northwestern Ontario bands in gaining the recognition they deserve.

The northwestern Ontario Indians, he said, are subject to a way of life not suited to the Indian.

## Rev. A. Renaud Prof. At Saskatchewan U.

Father Andre Renaud, OMI, Director of the Oblate Fathers' Indian and Eskimo Welfare Commission, has been appointed Associate Professor of Education at the University of Saskatchewan to develop a program of training for teachers of Indian and Metis children in that province.

The Welfare Commission, whose headquarters are in Ottawa, has opened an office in Saskatoon, at 307 Saskatchewan Crescent W.

### Summer Course

The University of Saskatchewan will be offering a course for teachers in Indian and Metis schools for the second year. Education S357 will deal with applied anthropology and will be designed to show the relation of education to community organization, social contacts and trends, historic traditions and the conflicts that may arise from these.

The emphasis in the class will be placed on the basic cultural pattern of Indian and Metis ethnic groups. The class will be of assistance to teachers employed in minority cultures in gaining a better understanding of their work.

Periods will be set aside throughout the class for supervised discussion groups to review material presented during the class, and to find ways of adapting this material to the community in which the teacher is employed.



The four graduates of Assiniboia Residential school are shown here with the principal, Father O. Robidoux, OMI, left to right: Fred Hart from Nelson House, Elizabeth Menow from Norway House, Louie Cheesequay from Fort Hope, Ont., and Philip Garner from Eagle Lake, Ontario. (Napoleon Studio)

## Assiniboia High School Graduation

by Madeleine Bernier, in the Winnipeg Tribune.

The quickest and best solution to the Indian problem is in the hands of the educated Indian, graduates of Assiniboia Residential School were told by Rev. Gontran Laviolette, editor of the Sunday Herald, a Catholic weekly published in Manitoba.

"You are the students who will guide your people, you will become the leaders, teachers, agents and supervisors. You will be heard across Canada when you speak — but you must have the will to speak and to determine your course of progress," said the newspaperman who worked 25 years as a missionary among Indians.

He said the Canadian government provides means to help Indians and that in spite of their former handicaps, Indian students today have "even greater educational opportunities than white students."

Work in the civil service in Ottawa is "not necessarily heaven" for civil servants, but it is "an excellent goal for you who are leaders," Father Laviolette added.

### Four Graduates

Graduates from Grade 12 included Elizabeth Menow, Norway House, Man., who will take a laboratory technician's course

next fall; Louie Cheesequay, Fort Hope, Ont., and Philip Gardner, Eagle Lake, Ont., who will enter Manitoba Teachers' College, and

(Turn to Page 4)

## School Principal Now Provincial

The General Administration of the Oblates of Mary Immaculate in Rome has announced the appointment of Rev. Maurice Lafrance as Provincial of the Alberta-Saskatchewan province of the Order.

Father Lafrance was born in 1914 and entered the novitiate of the Oblates in 1935. He was ordained to the priesthood in 1941.

He was named principal of St. Mary's boarding school on the Indian Reserve at Cardston in 1948.

### Other Appointments

Rev. Gerard Fortier, OMI, from Cluny to Cardston, Director and Principal.

Rev. Georges-Marie Latour, OMI, from Hobbema to Cluny, Director and Principal.

Rev. Simon-Roland Gagnon, OMI, from Onion Lake to Hobbema, Director and Principal.

Rev. Martin Michaud, OMI, from Brocket to Onion Lake, Director and Principal.



REV. G. LAVIOLETTE, O.M.I.  
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All correspondence is to be sent to:

INDIAN RECORD  
207 Cadomin Bldg.  
276 Main St.  
Winnipeg 1, Man.  
Phone WH 3-6071

Subscription Rate: \$1.00 a Year

Printed by Canadian Publishers Ltd.  
Winnipeg, Man.

Authorized as Second Class Matter  
Post Office Dept., Ottawa, Canada,  
and for payment of postage in cash.

## In Tribute to the Late Bishop Hill

by Father Herbert Dunlop, OMI  
(In Oblate News)

One year ago the late Bishop Hill of Victoria conferred the Sacrament of Confirmation at the Kuper Island Indian Residential school.

Among the pupils at that time was a little maiden with deep brown eyes and hair as dark as the blackbird's wing. She had just come into the strange world of the residential school and everything was new to her. She observed all the preparations of the girls who were to be confirmed; she heard the talk of the coming of the Holy Ghost from heaven; and she thought the white dresses the girls had on were pretty nice. During the Bishop's sermon she was entranced. She never took her eyes off him. I was sitting in the sanctuary at the time and I could not help but notice this.

That evening I was talking to some of the older girls in their sitting room. Our little sweetheart came over and slipped her hand into mine, and when I looked down she said, "Has the Bishop gone?"

"Yes," I answered.

"Has he gone back to heaven?" she asked.

I could not help thinking that it was one of the strangest cases of mistaken identity I had ever come across and it took a little while to straighten out just who had and who had not come down from heaven. I knew, then, why she had watched with such fascination during the sermon... she expected him to leave the launching pad at any moment.

I never got around to telling the Bishop this little story. He would have enjoyed it so. But then, I never got around to telling the Bishop a lot of things. I never told him, for example, how much his priests appreciate the kindness and gentleness with which he always received them. This was a characteristic in our good Bishop that was so striking and so very appealing. His charity was so gentle, his consideration for others so instinctive it was not difficult for his priests to see

## LETTER TO THE EDITOR

# Self-Government of Indian Reserves

I am a member of the File Hills Indian colony, Peepeekisis Reserve, bordering Balcarres, Gillespie and Lorie, Saskatchewan.

In my efforts in trying to have my people understood, I hold the position of treasurer, education and welfare investigator with the Canadian Native Society of Regina; treasurer and corresponding secretary of the Indian and Metis Organization of Regina; the chairmanship of the National Indian Council of Canada.

In these days of trying to reach the moon we are apt to forget basic work that might be more beneficial to us as Canadians.

We are one of the minority groups in this country, but in the past wars we have had the largest representation in the armed forces of any ethnic group known as Canadians. Now that we are given our right to cast a vote, surely this must mean we are now recognized to be Canadians with the same right to make demands, and take part in Canadian opportunities.

If the right to vote only means getting a gun without ammunition, then we will still be found on our reserves while others plan on living on the moon or elsewhere.

Our reserves were in a far better standing financially 30 years

ago. In no respect do they begin to compare today to that period.

I am discovering that we have done the Indian's thinking for him long enough. They must now be self-governing reserves through the voice of their band councils. Certainly, no one should have had to do our thinking, and our original custom of authority and respect in our councils never should have been disturbed.

The social assistance handouts, as I have seen it, have done nothing more than give us a lot of idle time in which to become involved in mischief resulting in crime. Social aid in the proper places definitely is essential.

W. J. Berezowsky, MLA for Cumberland House, said, "Northern trappers can raise their living standards by using the money they receive in welfare payments to finance community projects. The government would agree to the use of welfare funds if the populace were willing to co-operate."

This recommendations possibly could be put into action on all reserves.

Surely in this age we should not be continually trained to rely on the security of our reserves if we don't want to work, much less rely on the taxpayers' money.

We have thousands of acres on my reserve where a plough has

never crossed, on which individual and community farming should be in operation. As for cattle, we have natural feed for at least 2,000 head. At the least, gardens, chickens and pigs would create employment and provide most of our maintenance.

I cannot believe that a progressive government with knowledge and means can ignore a people to the point of them becoming dormant and a burden to themselves and their fellow Canadians.

From my various experiences I am becoming more convinced that our provincial MLA's are in a position to be the medium whereby Ottawa can be made to understand our true conditions, desires, and livelihood.

The dictatorship practice on my reserve is relaxing. Paternalism must now take on the effort of restoring the standard of our forefathers, who were proud, self-reliant, masters of their own fate in their time and circumstances.

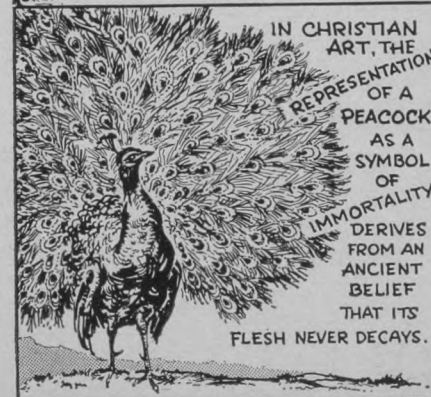
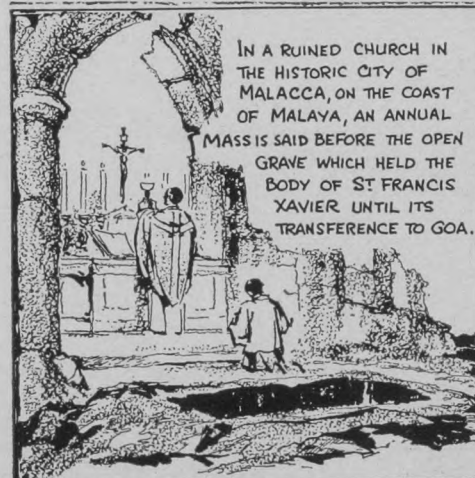
We now have a definite future to contend with. Certainly our ability and mentality could not have lessened to work with the proper guidance and opportunity to fit ourselves into the activities of our country.

A. H. BRASS

Regina, Sask.

(Regina Leader Post)

## STRANGE BUT TRUE Little-Known Facts for Catholics



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### INDIAN RECORD

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## The Name's Familiar, But What Does It Mean?

by Father James Mulvihill, OMI, in Oblate News

**Father James Mulvihill, OMI, is assistant secretary general of the Indian and Eskimo Oblate Commission, in Ottawa. Secretary General is Father Andre Renaud, OMI.**

The Indian and Eskimo Oblate Commission marked its Silver Jubilee last year but even after twenty-five years it is probably not too well known or its work understood by many Oblates and by most of the laity.

The Oblates have a special Apostolate among the Indians and Eskimos of Canada. An Apostolate that has brought glory to the Church but one which had many difficult problems in education, welfare and economic development. These difficulties arose from the diversity of geographical and cultural backgrounds of the many tribes.

The Oblate Bishops and Missionaries knew that they were working towards the same goal in all parts of Canada but using different methods and approaches to the same problem. They were solving local problems but the overall picture of Indian and Eskimo life was still very dark. After much discussion, the Superior General of the Oblates decided to pool all the knowledge and resources of the Oblates engaged in Indian work and form a united front. This Commission was to seek the best possible solution for the Indian people in their spiritual and material life.

### Purpose

In the revised Constitution of 1960, it states that the main intentions of the Commission are:

1. Allow the Oblate Bishops and Provincials, engaged in Missionary Work, to study their problems together and arrive at the best solutions for the religious, educational and social difficulties facing the Indians and Eskimos.

2. To improve the relationship of the Oblate Bishops and Provincials with governmental and secular interests.

3. To make use of publicity media in order to sway public opinion in favour of the pressing problems of the Indians and Eskimos and the work of the Oblates among them.

4. To maintain an information and documentation centre on all the Indian and Eskimo Missions.

These are the principal aims of the Commission but they include many side issues that arise from particular problems.

### Nature of the Commission

The Commission has been incorporated in the Province of Ontario as a Corporation to carry out religious, educational and social work among the Indians and Eskimos of Canada. From an ecclesiastical standpoint, it is a per-

manent Committee in the Oblate Congregation, without canonical status, under the direct authority of the Superior General in Council.

### Membership

All the Oblate Bishops and Provincials of Canada who have Indians or Eskimos under their care are members of the General Assembly as well as all Vicars of Missions. One Oblate Father from each Province may be appointed by his Provincial to the Commission. At the present time, there is also a General Secretary and Assistant in Ottawa.

When annual meetings are held, there are about eight Bishops, eight or ten Provincials and probably ten other Fathers attending as specialists or experts in missionary work.

It is during these annual meetings that policy is determined and steps are taken to combat present or future danger points facing the Indian and Eskimo people. All the thought and experience of these men are brought to bear on the problems at hand and decisions are made.

### The Secretariat

The Commission maintains an office in Ottawa at the disposal of all the members. There is a Secretary General and an Assistant; both Oblate priests. Their principle duty is to carry out the decisions and projects of the Commission that have been presented in General Assembly. They also carry out liaison work with governmental agencies, collect and distribute useful information for missionary work and arrange to present their policies and ideas to the general public.

Some of the work of the Secretariat has changed over the years. We do not have all the problems that were met with in the past. For instance, in the early days, much time was given to the promotion of new school buildings, begging for repairs and services for Indian residential schools. Now, the Indian Department has increased the staff in the Regional Offices. There are more engineers, more school inspectors and we have educational officers directing the enrolment of pupils.

The Head Office in Ottawa acts on their recommendations and pays less attention to the suggestions of the Commission. However, the Commission can still rectify delays and injustices that may slip past the most efficient administration. This is also true among the Eskimo Missions. A

## GLOVES FOR MOTHER



Recently on a two-month vacation from their mission work in James Bay, Quebec, these two Oblate Missionary Brothers, Leo, 56, and Ernest Beaudoin, 48, display a pair of gloves made for their 82-year-old mother in Hull, Quebec, by Cree Indians in the James Bay area. The brothers have spent a total of 49 years working among the Indians of the James Bay district.

(NC Photos)

## Indian Club Stages Meet for UBC Students

VANCOUVER (CCC) — A group of education students from University of British Columbia were guest observers at a model meeting of the Catholic Indian Study and Leadership Club here recently.

Invitation to attend the meeting was extended following the recent seminar on Indian education held at UBC, at which the education students expressed interest in learning more about the Indian people.

rapid increase in the personnel of Northern Affairs has taken care of work previously done by the Oblate Missionary.

There is hardly a dull moment at the Office of the Secretariat. The work can vary from writing very learned briefs to boarding a few homeless Eskimos who cannot find shelter in the Capital. It has become the custom of certain government departments to refer "tricky" questions to us on questions such as "Where can I buy a Bible in the Eskimo language?"

All the work is for the furtherance of the cause of the Indians and Eskimos of Canada. It is a time of great change and the Commission must work to anticipate the problems and have the best solutions ready.

Talks were given by club members on the Indian way of life and progress of Indian education in B.C. over the past 100 years, and a study was made of the section of the Indian Act relating to education.

The UBC students took part with club members in a session devoted to public speaking training and in the final discussion period on the theme "What is the Future for the Educated Indian?"

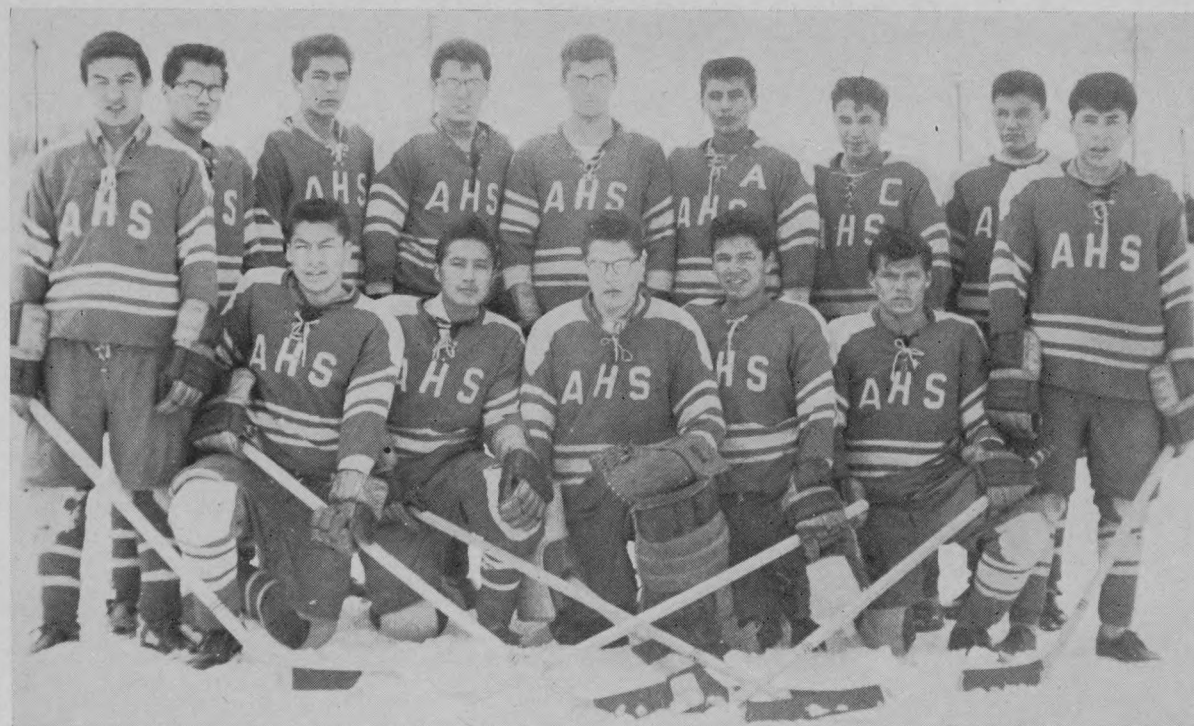
While opinions expressed on this topic were extremely diversified, they were centred mainly on the question of whether the educated Indian should return to the reserve or establish himself in an integrated society. Consensus of opinion was that there is a need for educated Indians in both spheres.

### OPERATES SERVICE STATION

Gerald Tail Feathers has completed the construction of his service station on the No. 2 Highway on the Blood Reserve at Standoff. This was made possible by a revolving fund loan. In addition to gas pumps, he also has a large bulk oil plant. He plans to construct a large building to house a craft-shop where he will offer Indian leather and bead work, as well as his own paintings.



## ASSINIBOIA PUCKSTERS RETAIN MANITOBA CHAMPIONSHIP



Kneeling from left to right: Jack Wood, Paul Jobb, Collin Moar, Paul-Emile Wood, Paul Hart. Standing, from left to right: Ralph Robinson, Guilbert Bruyere, Pihlip Gardner, Steve Jourdain, Wilfrid Mousseau, Steve Skead, Martin Beardy (captain), Ambrose Wood, Marcel Flett. Coach: John Cardinal.

Assiniboia Indian boys have retained the Junior B championship of Manitoba for the third consecutive year, beating Morden on their home ice last February by a score of 9-3, and Stonewall in two straight games at Stonewall.

## ASSINIBOIA GRADUATION

(from Page 1)

Fred Hart, Nelson House, Man., who plans to study X-ray technology.

Award winners for outstanding leadership and academic standing are: Sophie Wood and Boniface Conabe, Grade 11; Penina Kaka-gamick and Adolphe Morrisseau, Grade 10; Lydia Thomas and Harvey Severite, Grade 9; Betsy Ross and Ovide Rat, Grade 8.

### Presents Awards

Joseph Guy Wood, a former graduate from the school, presented the awards. He encouraged the graduates to continue their education: "There will come times of discouragement and you will want to quit. But climb over the hump and the sailing will be clear — until the next hump. You'll be stronger for that one!"

Mr. Wood completed a course at the Manitoba Technical Institute and plans to return next fall for a five-year course.

Chairman at the graduation exercises was Rev. L. Alarie, senior teacher and Rev. O. Robidoux, principal, gave the address to the graduates. Parents' message was brought by Maurice Gardner and Edmond Menow.

Students at Fort Alexander Indian Residential School presented vocal selections as did the Assiniboia School choir.

Assiniboia is the first high school for Indians in Manitoba. The first graduation was held last year.

## BOOK REVIEW

### *Ojibwa Myths and Legends*

by Chris Vickers, in the Winnipeg Free Press

For the past 20 years anthropologists have been finding evidence that does more than suggest that prehistoric man came to this continent by way of Bering Strait. I was reminded of this when I read an Ojibwa legend this week on how the Indians got to North America. Here it is:

"A long time ago the Indians were hungry for deer, so they set out on a hunt. The women and the children went along with them. For many days they searched for game, but they had no success.

"They went farther and farther away from their camping ground until they reached the ocean shore. Then they saw deer far off in the distance. They got into their canoes and paddled toward the image.

"Suddenly the wind rose and drove the canoes farther away from where they had started. The Indians battled with the winds for four years and finally the storm drove them to the shore of North America."

### Sister Coleman

You will find this legend and other myths in *Ojibwa Myths and Legends* by Sister Bernard Coleman, Ellen Frogner and Estelle Eich, a new book that has been published by Ross and Haines Inc., of Minneapolis. Ross and Haines have rendered valuable service during recent years by reprinting early books that deal

with the heart of the continent. This is a new book, but it brings to us the myths and legends of the northern Minnesota Ojibwa, myths and legends still remembered by older Indians in the middle of the 20th century. The book should be welcomed for it is part of the folklore of the world.

Sister Bernard Coleman, trained in the field of anthropology, and the junior authors were well equipped for their task. They went out among the Ojibwa and found the art of story telling still survived among the older people. There is the suggestion that delay in recording the tales would have meant loss, that younger Indians, deeply influenced by modern American civilization, have forgotten or ignore the traditions of their people.

### Religious Outlook

Ojibwa legends and myths are like legends and myths the world over, they express the social and religious outlook of early man, and the primitive economy is never absent. The authors have collected in an efficient manner narratives that are an essential part of the traditional history of the Minnesota-Manitoba area, for our Saulteaux are an Ojibwa people. Added features of this useful volume are the decorative sketches by Ruth Maney, an explanation of the Grand Medicine Society of the Ojibwa, and a good bibliography.

## Rev. G. M. Latour, OMI. Principal at Cluny

HOBBEEMA, Alta. — Father G. M. Latour, OMI, who was principal of the Erminiskin School at Hobbema for 12 years, has been transferred to Cluny.

On March 28, 700 persons crowded into the girls' recreation hall at the school where a concert was held in his honor.

A senior girls' choir, folk dancers, a Grade 7 choir and several music students performed, using instruments he had provided. Speakers told of all he had accomplished there and expressed regrets he was leaving.

Among the speakers were several pupils of the elementary school, Father A. Paradis, OMI, the parish priest, vice-principal Father G. Voisin, OMI, councillor Cyp Laroque, Miss Jacqueline Albert, a teacher at the school and Freddy Crate, a Grade 12 student.

Joe Kraemer said he had received all his education at the school. He presently owns and operates a store in Hobbema.

Marvin Littlechild, a Grade 9 student, gave a brilliant recitation of the poem, "A Touch of The Master's Hand."

A chalice and other gifts were presented to Father Latour by the parishioners of Hobbema.

Father Latour was responsible for the building of the new residence three years ago and more recently the new school block and the new church.

The priest who will replace him is Father S. R. Gagnon, OMI, who was principal of St. Anthony's Indian Residential School at Onion Lake, Sask.

## Virtues Lacking Among Non-Indian

VANCOUVER (CCC)—Indians have qualities and virtues which the white people do not possess, a diocesan priest told members of the Catholic Indian Study and Leadership Club here recently.

Rev. Dermot McInerney, guest speaker at the club's bi-monthly meeting, spoke to 27 Catholic Indian students who are taking higher education or vocational training in the city.

Urging his audience to retain and develop their good qualities, he said, "the Indian has tremendous broadmindedness, individuality and tolerance — qualities and virtues which the whites do not possess, or are giving away."

Speaking on the social teachings of the Catholic Church, Fr. McInerney appealed to club members to be aware of their dignity as human beings and children of God. "Be conscious of your dignity," he said, "and remember — no one can take your dignity away. The only way you can lose it is if you give it up yourself; it can never be taken from you."



**JUDGE . . .** from Page 1

dian people in the past 25 years and in particular in respect to the education of the Indian people. It is now generally recognized that you are entitled to the same advantages and opportunities in the field of education as are our other citizens.

**Proper Place in Society**

"I need scarcely remind you that it is through education that you can best equip yourselves to take your proper place in the society in which you live. It is through education that you can elevate your standing in the community and win the greater respect and esteem of the public. It is through education too that you will be equipped to provide leadership among your own people. This will take time. It will require perseverance. It will be a gradual process. In the end it will be most rewarding and all the more so because it cannot be said there are no difficulties to be overcome.

"You may perhaps meet with opposition or at least indifference from your own people. Old customs and ways of living do not change readily. The older people may feel that greater education will mean the abandonment of Indian culture. That is, I feel, a mistaken view, but understandable in the circumstances.

"You may feel, too, there is indifference on the part of the public; in fact, you may at times feel there is discrimination. But that can be overcome. I do not think, to the extent that it may exist, that it should present any great obstacle to your advancement. You can overcome it.

**Greater Challenge**

"You may feel that progress has been slow. I agree, but that is not a reason to be discouraged. It should on the contrary provide a greater challenge — in fact, you are now meeting that challenge and you are succeeding.

"I would say to you, encourage as many of your young people as possible to continue with their education — to do as you are doing. Your success will be an encouragement to others. They should be encouraged to learn those skills, trades and occupations that will enable them to take their place in the society in which they live and, not only that, they should be encouraged to aspire to higher professions."

During the course of his remarks, Mr. Justice Coady also paid tribute to Bishop Fergus O'Grady, O.M.I., at whose invitation he attended the meeting. "I know something of his deep and abiding interests in the welfare of the Indian people," he said. "I know something of what he has done and is doing for them. In the field of education he has been their great champion. In that field no one has done more for them than he has."

**Duck Lake, Sask., News Chronicle**

by Mrs. B. G. Brown

**CAROL CUTHAND TOPS IN FIELD MEET**

The field and track meet of Duck Lake Indian Reserve was held at St. Michael's Indian residential school May 25, with three schools competing.

Carol Cuthand, 11, daughter of Rev. and Mrs. Adam Cuthand of John Smith Indian reserve at Davis, made a perfect score and won the first prize in all events.

Winners of the crests for high-point scores were:

**Age Group 6-7:** Karen Seesequas, Beady's Indian day school, Duck Lake, 15 points;

**8-9:** Carol Cuthand, John Smith Indian day school, 25 points;

**10-11:** Valerie Littlepine, Beady's day school, 9 points; Hilda Ermine, St. Michael's Indian residential school, Duck Lake, 18 points; Christine Sutherland, Beady's 16 points; Edith Elke, St. Michael's 23 points.

**Boys winners:** Denis Gamble, Beady's 20 points; Robert Cameron, St. Michael's, 12 points; Gerald Daniels, St. Michael's, 22 points; Arnold Ermine, St. Michael's, 16 points; David Long John, St. Michael's 18 points; Oliver McLeod, St. Michael's, 20 points.

The school trophy for the highest percentage of points was won by John Smith Indian day school, Rev. A. Cuthland, principal.

St. Michael's Indian residential school was host to the teachers and the children from outside schools. A meal was served by the Sisters of the Presentation of Mary and staff, also a lunch of ice cream, coffee and cake.

Congratulations to John Smith I.D.S. for winning the school trophy which was won by Beady's Indian day school for the past two years.

**Confirmations**

Ascension Thursday was a great day for 42 little Indian children at St. Michael's Indian residential school, who received their First Holy Communion.

In the afternoon 59 students were confirmed by Bishop L. Morin from Prince Albert.

At Beady's Reserve 14 boys and girls received their first Holy Communion the same morning and came to St. Michael's School in the afternoon to receive Confirmation.

Confirmation sponsors were Mr. and Mrs. Kenneth Seesequas.

Two brass bands from the Nass River of northern British Columbia placed first and second in the annual music festival at Terrace.

**Cadet Inspection**

DUCK LAKE, Sask. — The annual inspection of St. Michael's Indian School army cadets was held on Monday evening, May 21, on the school grounds.

Inspecting officer was Captain Vickers from Regina, assisted by Staff Sgt. Cook of Regina and Captain Turnbolt, 44th Battery, of Prince Albert. The instructors of the corps during the year were Major L. Houde, Lt. P. Koett and assistant instructors D. Keshane and R. Horvath.

**Competition Awards**

1. Highest scorer of St. Michael's School Cadet Corps — C/Company Sgt. Major Thomas Daniels.

2. First Class Badges awarded to: c/cpl. Jacob Badger, c/cpl. Geo. Arcand, c/sgt. Oliver McLeod, c/lt. David Daniels.

3. Second Class Badges awarded to: c/capt. Walter Arcand, c/cpl. Clifford Tawpissim, c/cpl. Alex Badger.

Trophy to best cadet of year was awarded to Cadet Sgt. Major Thomas Daniels. This trophy was presented by Charles Boyer, representing the president of the Duck Lake Board of Trade.

A large crowd of Duck Lake residents attended this colorful demonstration by the St. Michael's Indian School Army Cadets, several of whom are students from Duck Lake Stobart High School.

Credit for the success of this fine demonstration is largely due to the proficient training the cadets receive from their efficient cadet training instructors at the school.

**25 Years a Priest**

The Oblate Fathers at St. Michael's Indian residential school, the children and staff rejoiced and offered thanks to God on the occasion of the 25th anniversary of ordination of Rev. Denis Dubuc, OMI, parish priest of St. Anthony's parish, Batoche, Sask. and missionary to the Indians of One Arrow Reserve.

A banquet was served at St. Michael's Indian residential school by the Sisters of the Presentation and the staff of the school, in honor of the jubilarian.

Born at Nicolet, P.Q., January 18, 1911, Father Dubuc was the 14th child in a family of 20, four of whom became priests. There were also three nuns in the Dubuc family.

Father Denis Dubuc studied at Nicolet and Chambly seminaries, joined the Oblates in 1931, and was ordained at Ste. Agathe-des-Monts, May 23, 1937.

Father Dubuc came to Western Canada in 1938; after studying the Cree language for one year, he was stationed at Cochin, Sask., for six years; at Cluny, Alberta, for two years; at Breynat, Alta., for four years, then at Batoche, Sask., since 1951.

Father Dubuc has done tremendous work at Batoche in the way of improvements of all kinds: highway, telephone and power lines, new school and rectory, renovation of the historic church. Credit is due to him for the opening of a Museum in the old rectory of Batoche, which attracts thousands of people every year.

At One Arrow Indian reserve he now serves he has transformed an old convent into a beautiful little church, quite attractive to the Indians. May God grant Father many more fruitful years!



Catholic church and rectory at Brochet, Man., one of the oldest missions in the Vicariate Apostolic of Keewatin.



Below — interior of the church.



# Onion Lake News Report

## Knights of the Altar

A solemn reception was held at Onion Lake R.C. Indian residential school, May 30, when the Knight Commanders and Knights of the Altar recited their promises and pledged loyalty to their Lord and Master, Jesus Christ and also to their country, Canada.

They were admitted as members of Holy Rosary unit by Fr. Martin Michaud, OMI, pastor, assisted by Fr. G. Peroni, OMI, missionary of Fishing Lake. Fr. Ph. Roy, OMI, urged the new members to live up to the promises they had made.

These Cree boys enjoy helping the missionaries by serving daily Masses and they hope to be able to become "minute-men" in the years to come.

Hickson Weenie, of Poundmaker reserve, and Leo Paul, of Onion Lake reserve, attained the rank of Knight Commanders.

Five Juniors became members as Knights of the Altar: Ernest Lameman, Onion Lake reserve; Lawrence Lightfoot, Moosomin reserve; Robert Bear, Witchikan reserve; Clarence Quinney, Onion Lake reserve and Kenneth Whitstone, Onion Lake reserve.

## GRADUATES

Victoria Fox, from the Onion Lake Indian reserve, graduated from Reeves Business College, Lloydminster, Sask., May 25. She is the first Indian girl to enroll and succeed in this college; also the first from her reserve to undertake such a course.

Anna Chocan, another girl from the Onion Lake reserve, attended Teachers' College this year. She also is the first of her reserve to enter the teaching profession.

Another promising student from the reserve, Lydia Waskewitch, graduated from Gade XII at the Assumpta Academy in Battleford last month.

All three girls took their elementary grades at the Onion Lake R.C. Indian residential school and their high school at Assumpta Academy, Battleford, Sask.

To these young girls and to all Indian youth who are following their footsteps, best wishes for success are extended.

Nine Indians attended a buffalo guide course held at the Fort Smith Indian Agency, Northwest Territories.

## Track and Field Meet

The schools of the Battleford Indian Agency gathered at the Maidstone sports grounds May 24 for their annual Track and Field Meet. Athletes from ten of the twelve schools of the agency participated in all field events.

The pupils of Onion Lake R.C. Indian residential school won the highest number of points; the percentage points, calculated according to the school enrolment, brought Little Pine day school first, Onion Lake R.C. residential second, and Onion Lake A.C.C. third.

The competitors of Onion Lake residential schools earned a large number of the ribbons.

### Results

6-7 group: Gary Carter and Guy Livingston tied with 11 pts; Ann Lou Carter, 3rd, 7 pts.

8-9 group: William Sapp, 3rd, 14 pts.; Christine Antoine, 1st, 17 pts.; Janice Tootoosis, 3rd, 6 pts.

10-11 group: Kenneth Whitstone, 1st, 11 pts.; Robert Bear, 3rd, 8 pts.; Audrey Carter, 2nd, 10 pts.

12-13 group: Wesley Lewis, 2nd, 21 pts.; Katherine Antoine, 1st, 23 pts.; Leona Carter, 3rd, 4 pts.

14-15 group: Florence Carter, 1st, 19 pts.; Leo Paul, 2nd, 18 pts.; Nancy Desmarais, 3rd, 13 pts.

16 over group: Hickson Weenie, 2nd, 15 pts.; Julia Whitstone, 1st, 21 pts.; Rose Chief, 3rd, 10 pts.

Two of the Onion Lake residential pupils broke records in high jumping: Leo Paul and Katherine Antoine.

Katherine, the best all-round athlete, scored 23 points. Best boy athlete, Wesley Lewis, scored 21 points.

## Sir John A. MacDonald Saved The West

Even after Manitoba entered Confederation, the links to the East were weak, while those leading south to the American border were becoming much stronger. The wilderness of Western Ontario, a thousand miles wide, stretched between the commerce of Manitoba and that of Central Canada. But Red River stern-wheelers sailed down to the railheads of Minnesota, and by 1878 a railway line from the province to the States was completed.

Sir John A. MacDonald realized that only a railway line to the West could save Canada as a continent-spanning nation. This was his dream; but he was defeated on the railway issue in 1874. He returned to office in 1878, the year that Manitoba-U.S. commerce began running on rails. MacDonald quickly revived the trans-Canada railway project. By 1885, the line was completed, homesteaders began pouring in

## To All Indian Girls Everywhere in Canada

Dear friends:

Here I am again this year to thank all those who answered my message in "INDIAN RECORD" last winter. God, by this letter, called two new Indian girls to His service in religious life.

Do you want to do something more for God than you do in this world? Would you like to come to share the life of other Indian girls among the Grey Nuns of the Cross, where you can devote your talents, prayers and sacrifices to the care of the aged and orphans, nursing the sick, teaching the children, doing every thing in the atmosphere of peace, love and generosity, where everything is done for the glory of God?

Dear Indian girls of Canada, this might open you a new way of life which, if you are sincere, will bring you a great happiness in this life and more in the other.

A friend of Indian girls,

Soeur Marie-Alberte.

Grey Nuns of the Cross.

For more information write to:

**Postulat Marguerite d'Youville,  
Sister Marie-Alberte, S.G.C.,  
Fort Albany, James Bay, Ont.**

★ ★ ★

Dear Indian Girls:

I am from Short Lake near Omababika, Ont. I would like to tell you about my vocation.

Last year I read in the "INDIAN RECORD" about Indian girls going to convent. I made up my mind to enter the convent too. And here I am at the Postulate, praying and studying the religious state. I also study catechism and how to talk in French. It is not as hard as I thought. It is nice to know many languages because that prepares us to help many people later on.

I guess it is the best place for me to be. Religious life teaches me how to love God and be happy. We have to be ready to sacrifice ourselves. I know that I can save souls if I do everything for the love of God even if it's hard.

If you feel in your soul that you would like to come and try, you will see how happy we are. You would not even think of being lonesome.

A happy Indian Girl in God's Service.

Sister Marcelline Messon.

and wheat began pouring out. This was the first great triumph of the young Canadian Confederation — linking the scattered and distant settlements, by means of a railway line, into a nation. In this sense, the railways provided the skeleton of modern Canada.

(Encyclopedia Canadiana)

## Speech Competition in North Battleford Agency

ONION LAKE, Sask.—The first annual speech competition of the schools in the North Battleford Indian Agency was held March 2, at the Ukrainian Hall, North Battleford.

Indian children from Saulteaux, Moosomin, Thunderchild, Mosquito Stoney, Sweetgrass, Little Pine, and Onion Lake schools took part in a verse-speaking competition, entering contestants in nine classes from beginners to Grade 8.

Sister Rachel-des-Anges, of Onion Lake R.C. Indian Residential School, organized the competition. The poems chosen varied from those of lighter vein such as "Mice" by Rose Fyelman and "The Little Turtle" by Rachel Lindsay for lower grades to the lengthy and difficult piece "The Pilot of the Plains" by E. Pauline Johnson for Grade 8.

Mr. Pringnitz, the Master of Ceremonies, kept the audience and competitors in high spirits and made the occasion a very happy and memorable one.

### Entertainment

Some schools brought along children and adults to entertain the audience between group contests. Dancers from Little Pine, dressed in decorative Indian costumes, performed a war dance to the rhythm of the drum. Florence Carter and Dan Chief from Onion Lake Day School danced in Indian costume.

From Onion Lake Residential School came the Kindergarten Rhythm Band ably conducted by Rose Mary Lameman, aged six, a Physical Training group with their instructor, Mr. George Poitras, and the Girls' Choir.

First prizes of \$2 were awarded to:

Beginners: Helen Moosomin, of Saulteaux School.

Grade 1: Joseph Larocque, Grade 2: Gordon Carter, Grade 3: Charlotte Lameman, Grade 4: Joseph Desmarais, Grade 5: Christina Wright, Grade 6: Doreen Tootoosis, Grade 7: Leona Carter and Grade 8: Audrey Sapp, all of Onion Lake R.C. Indian Residential School.

Winners of second prizes were Albert Wright (Onion Lake Residential School), Ronald McDonald (Onion Lake Day School), Louisa Moosomin (Saulteaux School), Gordon Moosomin (Mosquito Stoney School), Irene Harper (Onion Lake Day School), Fred Moosomin, Annabelle Baptiste, Margaret Rose Jimmy (Thunderchild School), and Lucy Atcheynum (Sweetgrass School).

Joseph Desmarais, winner of the Grade 4 group, was also awarded a special prize of three dollars for the best performance of the day. His interpretation of "The Bagpipe Man" by Nancy Byrd Turner, showed both skill and a full comprehension of the lines recited.



# Geronimo, Apache Chief, Baptized on Deathbed

by Thomas E. Kissling  
(N.C.W.C. NEWS SERVICE)

Chief Geronimo, famed Apache Indian warrior, was baptized by a Catholic missionary shortly before his death in 1909.

This little-known event in his life has been memorialized in one of a series of paintings by a Kiowa Indian at St. Patrick's Indian Mission in Anadarko, Okla. Though the record of Geronimo's baptism was apparently lost in a fire suffered by the Anadarko Mission, a strong tradition among the older Indians there and a contemporary news account tend to support the claim.

Regarding the baptism of Chief Geronimo, Rev. Edward Bock, OSB, director of the mission, states that he learned the details from Oliver Tennendoah, an Indian of high character. Now 78

years old, he had attended the mission school in Anadarko at the time. Father Edward says there are baptized descendants of Chief Geronimo in the area today. One of these, a nephew, and a Catholic, Arthur Guydejon, lives in Lawton, Okla.

## In Captivity

The baptism of Chief Geronimo by Father Isidore occurred shortly before the Indian warrior's death on February 17, 1909. Then 79 years old, he was in "captivity" at Fort Still Military Reservation, 35 miles south of St. Patrick's Indian Mission. On a trip to minister to the soldiers at the fort, the priest heard that his old friend Geronimo was seriously ill and might not recover.

As breeders of swift-gaited Indian ponies, the two men shared a common interest in horses. Relying on this bond and speaking to him in the language of the plains, Father Isidor explained to him the meaning of Baptism. He asked the old Indian chief if his horses were branded and up receiving an affirmative answer the priest said:

"You know your horse is yours, because you have put your mark on him. You, too, must be marked when you go before Christ and the Great Spirit. Now, Geronimo, I want to brand you as a child of Jesus." The chief understood, expressed his great pleasure and willingness and was then baptized by the missionary.

The event is recalled by one of the paintings in the Father Isidore Memorial Hall of the Mission. It shows Geronimo, his sponsor, the priest and a horse.

## Excel in Festival

(Oblate News)

Students of the Cariboo Indian Residential School were prominent among the award winners at the Cariboo Music and Drama Festival held in Williams Lake recently.

The Grade IV choir of mixed voices, under the direction of Sister Emma Louis, SCJ, won the award as the Best Elementary School Choir in the Festival.

Also trained by Sister Emma Louise were Mary Charlie and Elizabeth Dixon who placed first and third in spoken verse for students 14 and under, and the Grade III and IV choirs who won third place in their respective groups.

The school captured yet another award when the Grade VIII entry won top award in the Choral Speech group. They were trained by Sister Mary Germaine, SCJ.

Principal of the school is Father Hubert O'Connor, OMI.

## First Profession

(Oblate News)

Sister Bernard Marie, formerly Jean Galligos of the Sliammon Indian Reserve, near Powell River, B.C., made her first profession of vows as a Sister of the Child Jesus, May 12.

The ceremony took place at the Congregation's Provincial House in North Vancouver. Celebrant of the Mass and preacher was Rev. Ronald Blacquiere, OMI, pastor of St. Paul's Indian Mission, North Vancouver.

Sister Bernard Marie is a graduate of Sechelt and Mission Indian Residential Schools.

## "Integrated" Communion Breakfast

Thirteen members of the Catholic Indian Study and Leadership Club attended an "Integrated" Communion breakfast sponsored by the North Shore CYO in West Vancouver, April 29. The CYO group is made up of Catholic youths from four parishes on the North Shore — St. Edmund's and Holy Trinity in North Vancouver, Pius X in Deep Cove and St. Anthony's in West Vancouver.

Following 9 o'clock Mass at St. Anthony's, West Vancouver, 22 CYO members and their Indian guests attended the Communion breakfast held at the home of Sharon Corcoran, members of St. Anthony's CYO. Guest speaker was Vancouver writer, Kay Cronin, who is director of the Indian club.



Chief Geronimo, famed Apache Indian warrior, while a prisoner at Fort Sill, Oklahoma, in 1909, was baptized shortly before his death by his friend Father Isidore Ricklin, OSB, founder of St. Patrick's Indian Mission, Anadarko, Okla. Some of Geronimo's baptized descendants live in that area today, according to Father Edward Bock, OSB, present director of the Mission which serves seven Indian tribes. Above photo is from the National Archives, Washington, D.C. (NC Photos)

## Start Made on Hostel At Kamloops School

Construction of the half-million dollar extension of the Kamloops Indian Residential School officially got under way March 12 when Justice Minister Davie Fulton turned the traditional first shovelful of dirt.

The brief ceremony was watched by Father Gerald Dunlop, OMI, principal of the school, and Morris Clark, superintendent for Marpole Construction, general contractors on the building.

The new wing to the school will have accommodation of 100 high school students, providing dormitories, cafeteria, recreation and study rooms.

The students will attend St. Ann's Academy, the integrated high school in the city of Kamloops.

## Prince George Students Win Top Essay Prices

(Oblate News)

Students of Prince George Catholic High School captured two of the top three prizes awarded in a Canadian National Institute for the Blind essay contest recently.

Top prize winner was Annie Tegee, a member of the Takla Indian Band, Fort St. James, who is in Grade 10 at Prince George Catholic High School. Runners-up were Janet Moody, York House School, Vancouver, second, and Tineke Veeken, Prince George Catholic High School, third.

The contest was open to Grade 10 students in B.C. and drew 172 entries. Essay topic was "Be Wise — Take Care of Your Eyes."



## DAN GEORGE

## Lay Apostle and Chief

by Patricia Young, in the B.C. Catholic

"Opportunities are limitless for today's Indians so long as they cooperate with the Department of Indian Affairs," says 63-year-old Dan George, Chief of the Burrard Inlet Indians.

"It was a lot different in my day. Indians were let out of school in their early teens and had to manage as best they could. Now the whole field of University education is open to them. In some instances, even with help from the Department of Indian Affairs." He adds thoughtfully, "I wish I had that opportunity."

To best understand the feelings of this dignified, wiry Indian Chief who retired from his job as longshoreman in 1947 because of a hip injury, it is perhaps necessary to go back a hundred years or more to when this area was occupied solely by Dan George's ancestors and other tribes.

These were the Xexeos, Peck-witcam, Sic-tsam and Tsi-Liel-Wat. Dan George's tribe was known as the Tsi-Liel-Wat and numbered several thousand. They were a peace loving people who spent their time hunting and felling the giant red cedars to build their shovel-nosed Lukungan canoes.

In the summer they smeared their bodies with deer or bear grease and wore only a belt with apron of shredded bark. In winter they left their summer wick-ups and moved into winter quarters of bark slabs fastened to a ridgepole.

Unfortunately there were often tribal wars and once when the Gsaw-Ah-Puchs came down the coast and attacked, the Indians of Burrard Inlet were sadly decreased.

By 1861, Sir James Douglas, Governor of the Crown Colony of British Columbia, was in despair. So were the Squamish Indians of Burrard (as the various tribes were now known). For this reason, they turned to the Catholic Church.

The Crowfoot Community Hall at Gleichen, Alta., now has a TV set. Card parties are also held in the hall and as many as 100 people have been attending.

When the Oblate Missionaries reached Burrard Inlet, they established a tiny Oblate Mission at Ustlawn, later renamed North Vancouver. Here the whole of the Squamish Indians embraced Christianity and in 1886 built their first church on Reservation No. 1. St. Paul's as it was named, cost three thousand dollars to build, and the Indians later raised \$7,700 to renovate it. A second Catholic Church was later built on Reservation No. 3—The Child Jesus of Prague.

Chief Dan George, his wife and family live in this parish with the last of the Tse-Liel-Wat who now number less than one hundred. All are Catholic and many are members of the Legion of Mary.

Dan George, who was baptized a Catholic at birth, was born on July 24, 1899. He attended St. Paul's boarding school in North Vancouver and married when he was 19. He has six children whose ages range from 39-year-old Bob to 15-year-old Leonard who currently attends St. Paul's as a day student. Two daughters are married and 22-year-old Irene is a private secretary at the Catholic Charities Bldg. Another daughter, 20-year-old Maria, hopes to become a dramatic actress, having already made one successful appearance on CBUT-TV with her father. Mr. George was the first Indian in Canada to join the Actors' Guild.

The Georges still build their traditional shovel-nosed canoes, but use them for neither warfare nor fishing. Instead, they take part in international canoe racing.

They still produce the ancient music of their ancestors on the tom-toms, but are now equally adept at beating out modern music, and are much in demand as entertainers.

Today, Dan George and his family continue their work with the Church and in the entertainment field. When he is not busy with TV, club or private engagements, Chief Dan takes on jobs of building and carpentry.

Part of his work with the Legion of Mary takes him to the penitentiary twice a week where he talks to Indian inmates. Because he is an Indian himself, George is probably able to talk in a manner that might be resented coming from a white man.

And always, George will come back to the subject of education—more education so that the Indian can accept the opportunities available to him.

All in all, Chief Dan George and his family are a living testimony to the Faith and the work of the pioneer Oblates.

## New World Opened To Indian Children

(By Pat Denton, in the Prince George CITIZEN)

"It's opened up a whole new world for them". That was the way Father J. F. Ryan summed up a two-day visit, April 12-13, to Prince George by 50 students from Lejac Indian Residential School.

There is nothing particularly spectacular about a modern city to those who live in it but for many of the children who are from remote reservations it is a world of fantasy.

The town was thrown wide open to the visitors. They toured the B.C. Hydro power plant, The Citizen plant, the fire hall, the radio and television studios and various business establishments. But perhaps the most constructive aspect of the tour was the opportunity the children gained to visit non-Indians in their homes.

## Typical Reaction

The youngsters were over-night guests of 25 city families, most of whom had children of their own. A typical reaction of one of the families was that of Mrs. Del Thompson: "They hit it off just wonderfully. They were a little shy and stiff with us adults but the children had a marvellous time. I just wish we could have had them a while longer."

"I hope they arrange to bring them in again," said Mrs. W. T. Burns. "They are extremely well trained children. You could see the excitement dancing in their eyes. It was good for the children

from Lejac and it was good for the people they visited".

Lejac is a residential school for Indian children operated by the Oblate Fathers about 100 miles west of Prince George. The tour was arranged through the Indian Affairs Branch in Prince George.

The children were accompanied by Father Ryan, the principal, Brother Larry Kearns, Sister Helen Marie, Sister Albertine and bus driver Ian Scott.

The 35-member boys' band paraded through city streets and put on an impromptu display Friday at the Senior Citizens Home.

## Replace Christmas Gifts With Scholarships

Scholarships of \$250 each have been presented to two young Indian students in B.C. by Trump Ltd. of Oliver, manufacturers of "Giraffe" hydraulic lifts.

In a gesture of goodwill, the company decided to spend money on scholarships rather than buy the usual Christmas gifts for its customers.

The winners were Alice Marchand, 17, of Vernon, who is training to be a teacher at Notre Dame College, Nelson, and Adam Eneas, 19, of Penticton, who is in First Year Arts at the University of British Columbia.

He plans to obtain a law degree. (Oblate News)

## Catholic Indian League

Meeting to be held at Hobbema, Alta.,

JULY 30 AND 31, 1962

General theme of the Convention:

"The Indian Community on the Reservation"

## 1—LEADERSHIP IN THE INDIAN COMMUNITY

- Spiritual leadership
- Social leadership
- Economical leadership
- Political leadership

## 2—DEVELOPMENT OF THE INDIAN COMMUNITY

- Importance and necessity of community development
- Practical outlook:

Cf. Indian Record: "The Twilight Zone" by Rev. J. Mulvihill, OMI, March-April 1962, p. 6.

... "Nothing will change permanently by outside pressure. The first step then will be specific training in leadership for the Indian youth. Study clubs, leadership courses, Indian history and other means to develop informed intelligent leaders."

**ECONOMIC:** Lumber industry, fishing and hunting, farming, ranching, dairying, poultry raising, native crafts. Various possible industries: upholstery, furniture employment available to members of the Indian community (report on a survey made in the Province of Alberta).

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